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KOREA MISSION FIELD.

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No. 4

The Capping of the Nurses.

BY REV. G. H. JONES.

It was a beautiful and impressive service which attended the investiture of two Korean young ladies with the badge of the noblest of service, nursing the sick. About three hundred guests, Korean and foreign, assembled in the old First Church of Seoul on January 30th to witness the ceremony. The pastor of the church presided. Korean young men from the church, with medical students from the Severance Hospital, assisted by Miss Frey and Mrs. S. K. Hah, acted as ushers. Miss Gillett presided at the organ. The musical part of the program was rendered by Mrs. Morris, Mr. Swearer, Mr. Pak, and the chorus from the Ewa Girls' School. The devotional exercises were conducted by Dr. W. B. Scranton and Rev. P. H. Choi, and addresses delivered by Dr. O. R. Avison, Dr. Mary M. Cutler, and the chairman of the evening.

The ceremony of investiture with the uniform cap was performed by Nurse Edmonds and Nurse Shields, superintendents respectively of the Methodist Woman's Hospital and the Severance Hospital of Seoul. The two candidates were conducted by their seniors to the superintendents and, kneeling at the altar, surrounded by their sister nurses, the caps which evidence their promotion in training and service were placed upon their heads. They were then admonished to press forward by appropriate words of Scripture—Philippians I: 9 to 11.

To those of us who have passed through the peril and pain of disease and have received the ministrations of a trained nurse, it is difficult to pay an

adequate tribute to the truly Christian and helpful character of this fraternity. The ideal nurse is not only a type of the best there is in Christianity, but the expression of it in its best embodiment, consecrated womanhood. This is particularly true in the great lands of the west, but here in Asia it finds special emphasis. For until Christianity came, womanhood was debarred from that real work in the community for which she is undeniably constituted. Of the many doors to higher and more useful life no one is giving her a nobler service than this order of nurses. The establishment of a society of nurses in the midst of a community such as we have in Korea, and the gradual and careful increase of its membership, is an event of the highest importance to the entire community life. It is a matter of the most sincere congratulation, for it gives to all forms of physical suffering a promise of care and help, thus compensating somewhat for the perils of disease, while on the other hand it opens a door to real usefulness to Korean women which in the future will be entered by increasing numbers of them.

The particular ceremony of conferring a uniform cap upon a young lady has a significance in Korea it does not possess elsewhere. A hat is the badge of manhood in Korea and has been sacred to the male sex until recent times, the open crown-like head-dress which the women of the capital wear not being classed as a hat. In the early years of life the boy wears no hat until he reaches the age of marriage when the right to wear a hat is conferred upon him by the elders of his clan with great ceremony. The Hat Ceremony is one of the four great cere-

monies of Korean life, the other three being marriage, funerals, and sacrifices. To thus dignify woman also with a special head dress as the badge of a new life thus appeals to Koreans with a larger meaning than is possible in western lands.

At the end of the Capping ceremony two interesting events took place. The first was the conferring upon Mrs. M. F. Scranton Mrs. O. R. Avison, and Mrs. S. K. Hah of certificates of Honorary Membership in the Training Schools for Nurses. The second was the marriage of one of the young lady nurses to Mr. Yi Ha-yung, one of the native pastors of the Korean Church. In Korea the conditions of social life are such that marriage is essential to all young ladies, and this event taking place in the midst of her training for this work will neither interfere with her finishing her course nor practising her profession afterward.

Sketch of the Beginning of Chai Ryung.

BY REV. W. B. HUNT.

When, in the spring of 1897, Rev. F. F. Ellinwood, D. D., senior secretary of the Presbyterian Board of Foreign Missions (U. S. A.) asked me to accept an appointment to Korea it was with the distinct understanding that I go "single," so that I might do pioneer work in the opening up of a station in Whang Hai province. On my way out I met Mr. Robert E. Speer of the same Board for just a few moments at Kobe. The one thing that he impressed me with was the wisdom of large central stations together with wide itineration and the dangers of small stations and attendant non-itineration. That conversation doubtless had much to do with the prolonged delay in the opening of this station, for, from that time until the

spring of 1904, I did not see the wisdom of a station in Whang Hai province.

It was my privilege to come to Korea when the protestant church was at its first flood tide of popularity in Whang Hai province. In the spring of 1898 Messrs. Moffett and Lee baptized large numbers, very few of whom have fallen away, most of whom have come to take a very influential part in the vigorous church of today.

This work was in the northern and eastern counties. At about the same time work was being opened in the southeast by the Rev. S. F. Moore, and in the western tier of counties Dr. Underwood was planting the beginning of a great church. As for the beginnings, the seed planting, which resulted in the establishing of these churches in widely separated portions of the same province at the same time by so many different persons, suffice it to say that it was by repeated and wide itineration rather than by preaching in any one place or to any one man.

Immediately succeeding the remarkable increase of the church in the spring of 1898 the church received a check, humanly speaking, in two ways. In the first place the French Roman Catholics now put in a force of four priests where they had had but one before, and bid for a following by looking after the lawsuits of their followers. In the second place the older missionaries, Messrs. Lee and Moffett, were withdrawn, and Mr. Swallen of Pyeng Yang, formerly of Gensan, and myself were given charge in the territory looked after by Pyeng Yang station.

However the work progressed and the distance of the territory from Pyeng Yang and Seoul was so great that it caused both stations to plan for missionary headquarters or rest houses. So there came to be the houses at Anak, at Ulyul, Haiju, and more latterly at Syu Hoong

(though this latter is still unpaid for) for the missionary to use as his headquarters. The Korean church, seeing this need also in a number of instances, as at Sorai, Motong, and Sariwon, made special provision for entertaining the missionary. Each time the station was asked to make request of the Board through the mission for such headquarters the question of a station was brought up and discussed, sometimes at length but always with the same result.

Finally the Japan-Russian war was on. The railroad was being put through, greatly changing the whole situation. The church, while not spreading as rapidly as could be wished, was growing, its problems multiplying, its need of our constant consultation increased at a geometrical rate. We were compelled by the changing circumstances to take up the question again. Pyeng Yang was unanimous for the station at Chai Ryung. The mission in the fall of 1904 voted unanimously in favor of a station in Whang Hai and appointed a committee with power to act in property matters in case the committee's report should be agreed to by the stations of Pyeng Yang and Seoul. The committee decided in favor of Chai Ryung because of its *central* location, geographically, with regard to the population, with regard to the church in so far as it had been started, and because also of its being a healthful site and easy of access by water for bringing in stores.

The Spirit at Taiku.

BY REV. H. M. BRUEN.

Reports had been reaching us of a great revival at Pyeng Yang, a revival from the bottom up, from the inside out. In a few days we were to begin our winter's Bible class, and, having a great desire that we too might have some of the manifestations of God's Spirit that they were having at Pyeng Yang, with this in

mind we gathered for **prayer** daily. The class began, and soon there were some three to four hundred enrolled, and they studied well, but there **was** no special manifestation of great grief over sin, such as there had been at Pyeng Yang, where men threw themselves upon the floor and writhed in agony as the Spirit convinced them of sin, and as they strove to get strength to confess the sins that had been hid with some of them for years without being confessed. Though we still gathered daily for prayer, no such manifestation was present with us. The class was now half over, and now we met also daily, that is the teachers, for further prayer that the class might not close without some manifestation of the Spirit's presence. One morning we all by appointment turned up at the morning prayers with the Koreans. There seemed to be a new earnestness, but that was all. That evening, after a few opening remarks and a song, all bowed in prayer and several led in prayer, but they were just the same old prayers in the same rather formal manner. As one of the prayers closed, the leader called a halt with "See here brethren; this is not what we are after. If anyone feels a great burden for his sin so that he can't keep still, let him pray, but let others keep silence." When we again knelt in prayer there were several very earnest prayers for forgiveness and sometimes several praying at the same time, and now and then some confession was made in the prayer. It soon became evident that there were a great many who wished to unburden their hearts, but were constantly shut off by some one else starting first. After a verse of another hymn the leader said that any who felt constrained to pray need not listen to others or think about others, but to pray as they might feel led. Immediately upon this announcement the whole meeting just burst into prayer, and yet there was no

confusion, although perhaps there were some hundred or two all praying audibly at once.

Such earnest praying I never listened to. Here and there sobs and crying could be heard. Presently I heard a man near me crying out for strength to confess his sin. After a great struggle he got to his feet and begged to be heard. He confessed to having stolen some money at the Bible institute two years ago. Thereupon one after another arose and confessed their sins in broken syllables. This was the breaking of the ice, and from this day forward there were similar manifestations, and, following confession of sin, there have been many instances of restitution. A helper called on me to say that he thought there was a book account that had never been settled, an old "boy" of mine came saying he had borrowed a yen from me in Seoul several years ago, promising to pay me back when we returned to Taiku, but that he had never done so and he was very much ashamed and desired to return it. To my surprise he insisted upon returning yen 1.60, the sixty sen being interest. When I demurred he said that it was all too little and his mind would not be at peace if he did not return it with interest. So I was obliged to accept it. The other houses all had similar experiences, most of them being matters entirely unknown to the employers.

The class has now closed and the country people have scattered to their homes, there to straighten up old accounts and start with a clear conscience and clear ledger. On Wednesday at the regular prayer meeting it was decided to continue the services in the city church, and the Holy Spirit is doing His cleansing work here too.

It must be confessed that when the reports of the work in Pyeng Yang reached us we did not know exactly what to make of it that is of the great agony of sin

that made strong men weep and agonize in prayer. And further, the extraordinary way of all engaging in audible prayer at once seemed like such a perversion of the proper decorum to be observed in church that it was hardly to be desired or encouraged. But at the same time we prayed that we might not let our ideas of conventionality hinder the work and leading of the Spirit.

Another thing that did not commend itself altogether to us was the way in which so many people were reported to get up and confess all sorts of private sins in public. Of course we realized that there might be and doubtless were cases where leaders and officers sinned in a public way and should confess in the same way. One evening a young man arose and said "I have committed a great sin, and my wife and I have been praying about it, and I must confess it. When I was a cook in Mr. MacFarland's house I went to market to buy eggs. The bill was nyang 1.10 [about ten cents gold]. I received this amount from the 'moksa' and upon giving it to the egg merchant he said the bill was only nyang 1.00 [a very remarkable thing to do]. I therefore had ten cash left. This I put in my pocket, intending to return it to the 'moksa,' but time slipped by and tonight I realize that I have committed a great sin and will return double the amount, 20 cash, to-morrow morning." Now I confess that, despite the desperate earnestness of the speaker this made me smile, and I thought to myself, now that was a sin which should have been confessed privately. And so it was, but nevertheless, after some thought on these two matters, I have come to the conclusion that in regard to the simultaneous audible prayer, it was not like the formal audible prayer on public service, where it is leading in prayer for others to follow, but simply each man praying for himself, but audibly, because of the

intense earnestness which made it impossible to keep quiet, just as we all when in earnest often find ourselves praying audibly in our private prayer. It was not public prayer, but agonized private prayer. The confessions were largely the same, not meant for the public ear, but in the soul's agony for his sin one could no longer keep back his confession. Further, both of these unusual manifestations were used of God to help others. The earnest pleading of a friend stirred the soul of the yet unrepentant, while the confession of what we might call a trifling sin uncovered a multitude of sins in the minds of others that as yet they had not included within the pale of sin.

As the result of this awakening among the unconverted, God surely will work, if fit instruments are ready to His hand. This is but the beginning. Let us pray most earnestly that these who are having the great battle of their lives may come off victorious, that restoration may follow confession, that no door may be left locked with its skeleton of sin, that those who have now gone to their homes in the province may be God's instruments to cleanse every one of our country churches, and that all the cleansed may offer themselves to God for service, that none may rest on past experience, but seek daily that fulfilling which in its overflowing may keep the heart free from sin and may be in truth a great river flooding all before its irresistible force. Pray for us.

Day Schools and Bible Women.

BY MRS. M. E. S. RANTON.

The Governor of the Su Won province read in a native paper that a school for girls had been established in his city, and sent word that he wished to visit it. He was made welcome, and appeared

pleased with what he saw and heard, and sent thanks to me for what had been done. He even intimated that he might do some trifling thing to aid us. This part has not yet materialized, though his approval will count for much in the community.

We feel that these day schools are a power for good wherever they are. Children from heathen families are gathered in and receive instruction which they carry home. It is not unusual for the "little child" to "lead" the father and mother to the church and into the good and right way. I wish we had one hundred of these schools on our southern districts.

Our Bible women have done faithful service. We have three connected with the Sang Dong work, another in Su Won, one at Chang Won, and two others who itinerate in the country as they are directed. These women are highly respected and are believed to have the ability to offer up prevailing prayer. If any one is in trouble of any sort, in mind, body, or estate, the Bible woman is sent for to pray and sing psalms. When any one gets tired of trying to propitiate the evil spirit, it is the Bible woman who must come and take down the fetiches and burn them. They are called upon to cast out devils, as well as to offer the fervent effectual prayer for the healing of the sick. Their faith is often greater than that of their teachers, and the all-loving and compassionate Father rewards them accordingly.

These seven women have made more than thirty-five hundred visits in the homes of the people during the year, but when we remember that in these southern districts there are more than four hundred groups of believers who need instruction along all lines, we feel that the number of workers should have been many times multiplied.

The Spirit's Quiet Work in Wonsan.

BY MISS M. D. MYERS.

During our Week of Prayer in Wonsan the Lord poured out His Spirit upon us and many were made to feel their need of a closer walk with Him. This was followed by three weeks of evangelistic services. There was little demonstration but deep conviction was upon the people. It was a time of self examination and every one seemed bowed down with the weight of sin. The people were moved mightily to confession, these being made in public and private. Then the Lord poured upon the people the spirit of prayer which always brings victory. We feel sure many believers were taught the more perfect way, and older church members were strengthened.

One of the results that came under our observation was a woman who had been a second wife for twenty-one years. She was so convicted that she left her husband and comfortable home for the sake of the Gospel.

She now spends most of her time preaching, telling so many of her Leathen friends what the Lord has done for her, how deliverance from sin and fear have come through Christ Jesus. She does a little sewing for her living. The Christian women have been very kind to her, helping her get work and giving her a place to stay.

One of our young boys who has been a Christian for some time was very much convicted for disobedience to parents, and idleness before his teacher. One night he could not go to church, so there was a thorough self examination. When he slept he dreamed he was on a mountain and a snake was after him. He tried to kill the snake: failing he was very much frightened and called on a man near by to help. In telling his dream next morning service he made his appli-

cation. *Sin* was the *snake*, and was dangerous, but you could not manage sin by yourself to get rid of it, but must call the Lord Jesus Christ to help you be rid of your sins.

As the weather was bad and the church quite a distance our school girls could not go to church often.

The last week Miss Hounshell held two services a day with them. The Lord was with them in power, convicting of sin and revealing many hidden thoughts. They were made to see their little hearts as the Savior sees them, and many had such bright experiences.

Often when Miss Hounshell would go out to the school she would find them in groups praying.

Since then they have proven by their every day life that Christ has come into their hearts in a fuller measure.

I could not understand the strange tongue as I listened to the sermons, but I would find the verses in my Bible and the message would be given my heart. Then I could feel the power of the Koreans' testimony as I looked into their faces.

Joy fills my heart in the privilege of being here and peace abides within. To our Heavenly Father be all the praise.

Ever Extending Blessings.

BY REV. G. S. MCCUNE.

I have been out in the country for three days and have enjoyed some new experiences. I have made two long trips since Annual Meeting, one through Kok San circuit and the other over Mr. Lee's Chung Wha circuit, and have enjoyed the pastoral work with these groups; but on this trip I found that the great blessings received at Pyeng Yang during the country class had spread to this place. I received fifty-nine catechumens, every one of whom is a penitent sinner. During the services Sabbath Day these men

and women arose and confessed their sins with deep crying, some of them in real agony. Before these men and women enter the church they are showing a deep realization of sin and a wonderful knowledge of Christ Jesus and His sacrifice for them. We cannot but praise God for these things. We are seeing what our minds could not have imagined—raw heathen, after a few weeks of attending church, breaking down with confession of sin, realizing the love of Christ who died to save them.

I baptized four men and one woman, all of whom have a deep realization of the blackness of sin. As these partook of the Communion for the first time, it was with weeping, as they thought of the broken body and spilled blood of our Lord. What a joy it is to administer communion to such people! Such a love feast as we had Sabbath afternoon I had never before experienced.

Since the meetings all of our city churches are more than crowded. In the North church they have recently entered the new building, but it is too small and they must have services in the old building as well. Both places are full. The East church is having the same trouble; and, although quite a large addition was made to the South church, there is not room enough for the crowds who attend the Sabbath services. The large Central church has had another overflow. Last Sabbath the people outside the West Gate met in the two sarangs, in all numbering about four hundred. Even though these did not go to the Central church, this large church was filled full to overflowing. We shall have to set aside a large group in the west of the city; and to add some to each of the other church buildings. For all of this we cannot but give all the glory to Him whose the work is.

The Methodist Episcopal church and ours are working with the best of har-

mony, trying to take the whole city for Christ, and we are going to do it.

Collins Boys School at Chemulpo.

BY REV. C. S. DEMING.

Several visitors attending our Sabbath morning service have said "This church ought to be called the boys' church." It is certainly inspiring to face each Sabbath morning about 200 of the boys who are in regular attendance at the day school. To see these boys march in in an orderly way and quietly take their places is a goodly sight. They have the front places in our church, and though 400 men be present, they will seem mostly boys.

There are now 218 boys in attendance at the Collins school. They all dress alike with black coats and caps and can be recognized anywhere in town not only by their garb but by their manners.

Their daily drill is making little soldiers of them. There are 8 teachers to instruct these boys, and of these three give their whole time to the work. The boys are studying geography, arithmetic, history, Chinese, Japanese, English, and drawing. The English school meets in the evening and there are 23 in attendance. The boys studying English meet every Sunday afternoon at the W. F. M. S. Home for a prayer meeting in English. The meetings are conducted by the boys.

Our boys recently marched out to Inchun-up and spent the day. The enthusiasm they created has resulted in the establishment of two schools at that place, a boys' and girls' school, which have an enrollment of 40.

For some time past our school building has been too small. At first one class of boys met in the lecture room of the

church. Then our church treasurer offered them the use of his house, which is a brick building of two stories. Mr. Collins, when he heard of our need, sent to us 4000 yen to enlarge our school building. Work on the new building has already begun and it will be complete by the first of August. The new building will accommodate 400 boys with light airy school rooms. The interest of the parents in the school is evidenced by the fact that besides paying the boys' tuition they have subscribed 384 yen to the support of the school. The subscription this year is more than double what it was last year.

The entire expense of the school last year was 1013.90 yen. Of this amount 420 was paid by the mission and the rest came from tuition, gifts of parents, and friends.

A Privilege Hard to Parallel.

BY REV. H. E. BLAIR.

When Mr. Bernheisel started on his return trip to Pyeng Yang I started, May 8th., on a circuitous trip through Ha Chung and Cha Shung counties to the north of Kang Kai, for the double purpose of meeting the new groups of Christians and getting a knowledge of the population and geography of that part of the province. With the exception of Russian soldiers, it is probable that no westerner had ever seen the most of this region before. None of the groups had ever been visited by a missionary. The privilege I enjoyed of going to the Cha Shung Po-tul-kol church and the Cha Shung Tung Kang church, with thirty new Christians in one and seventy in the other, was one that would be hard to parallel outside of Korea. One or two men from each of these groups had gone either to Kang Kai on Sun Chuu and had seen a mis-

sionary. It is a great witness to the power of the Bible and an encouraging comment upon the effective organization and spirit of the Korean church that such a thing can be possible. These groups gave every evidence of the beginnings of true spiritual life and showed no evidences of ulterior motives in coming into the church.

* * *

From Dr. O. R. Avison, Seoul: This year the hospital has covered its own needs, supplied free drugs for all the Board's missionaries in this station, supported the sarang, and paid part of the salary of the evangelist. In addition, we have put a good deal into text books which we have supplied free of charge to our mission institutions.

We shall be glad if we are able to do this another year and will aim at taking care of literary assistant and evangelists, but of course can make no definite promise at this stage.

* * *

Rev. C. D. Morris, Yeng Byen: According to Korean custom, if a man has several sons and his brother none, the father is supposed to give one of these sons to the brother who has none, he adopting the boy and making him his heir. The young man takes a real son's place and sacrifices to his uncle's spirit after death. A son of one of our Christians in this way inherited a home and land, but later, when compelled to worship the spirit of the deceased, he gave up all and returned to his father's house. He preferred to be without property and be a Christian, rather than to have it and lose his soul.

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From Rev. C. T. Collyer, Seoul: I am sure you will be interested to learn that I have established a Sunday School in Heung Chyen with the magistrate as superintendent.

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Editors. { C. C. Vinton, M. D.
{ Rev. C. G. Hounshell

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All Day Prayer Meeting in Seoul.

The revival in Seoul is deep and genuine. Many lines have been entirely changed. The people are praying. The revival is taking the form of *intercession*. Meetings are held daily for prayer and testimony and these meetings are well attended. Many requests for prayer are made and these requests are laid before the Lord by God's people, who are united in their purpose.

Monday, April 8th, was a *day of prayer* in Seoul. Earnest souls, burdened for this city, called the people to give the day to prayer for the *outpouring of the Spirit of God* upon the city. More than thirty missionaries, busy men and women, dropped their work for the day and came together to pray. Not only so, but the boys in the union school, hearing of what the missionaries were doing, said that they wished to do the same thing. Many of the girls in the schools had it in their hearts to do likewise, and accordingly the day was spent in prayer.

Many are the prayers ascending the hill of the Lord for the Emperor that he

may seek the Lord. Dr. O. R. Avison is palace physician and the people are praying that he may be able to witness for Christ as he goes in and out before His Majesty. These prayers have been answered, and His Majesty is asking questions about what the Christians believe, and so a brief statement of the Christian faith has been prepared and presented to him and also the Bible Society recently presented him with a handsomely bound copy of the Holy Scriptures. The word of God is entering the palace.

A Faithful Missionary.

The following minute anent the death of Rev. S. F. Moore has been adopted by the Seoul station of his mission:—

Rev. S. F. Moore with his wife joined the Korea Mission of the Presbyterian Church in Korea in 1892 and was located in Seoul, in which city he continued to reside up to the time of his death, December 22, 1906, with the exception of two furloughs to the homeland. His work at first was chiefly confined to the city, but ere long extended out into the country to the west of the city of Songdo, where he labored with a loving zeal that resulted in a strong type of Christianity being developed throughout that district.

Mr. Moore was a man of strong faith, of most fervent love, of a very winning personality, and generous to a fault, so that he not only was beloved by his missionary fellow workers, but, perhaps to a larger extent than any other missionary, held the real affection of the Korean people.

In the early days of mission work in Korea he could be seen almost daily with Bible and tracts, standing at the junction of the main thoroughfares of the city, preaching to a good crowd and selling

the books to all who would buy, while at intervals a stone would come over the heads of the listeners to warn him that some at least did not approve of his doctrine. But from these gatherings came some of the most sincere believers and best workers in the native church, and Mr. Moore lived to see the city churches thronged with believers and earnest listeners while he proclaimed to them the Gospel of salvation; and not a little of the success of the work has been due to his earnestness, faithfulness, zeal, and love. His knowledge of the Korean language was very wide and he used it with greater ease than is acquired by the majority of missionaries, so that people liked to hear him speak, for they easily understood his words. This accomplishment made him peculiarly fitted to teach, and his later years were largely given up to educational work and the preparation of text books, and his fellow workers looked for a useful career in these directions. But the Master called him and he answered the call with a smile, as strong in faith while dying as while living.

Korea has been deprived of a friend, the Korean people have lost one who loved them, who gave himself freely for their salvation and also to advance their temporal well being, the missionaries have lost a hard working and congenial fellow laborer, and the church has lost a faithful witness to the Gospel of the Lord Jesus Christ, while his wife and family have lost one who loved them unreservedly and who planned constantly for their comfort and advancement.

We, the remaining members of the Seoul station, assure Mrs. Moore and her children of our sincere sympathy, and extend to them our love, while at the same time we commend them to the grace of the loving Father, who has promised to be a husband to the widow and a father to the fatherless.

Genesis and English History.

BY REV. S. F. MOORE.

The month of May was spent in Pyeng Yang, teaching in the theological class. The class numbered 50, 44 of whom are supported entirely by the native church in the work of preaching the Gospel. They manifest an earnest spirit and a knowledge of the Scriptures which I think is no doubt greater than that of ordinary American theologues. I taught Genesis to the first year class and outlines of English History to the advanced class, and also reviewed the books of Numbers and Chronicles with the middle class. While teaching in this class I realized as never before the danger of protestant missions to despotic governments. It is impossible to review the history of the rise of constitutional government in England without creating a desire for such rule here, and the struggles of Parliament with the tyranny of Charles and his predecessors must suggest to the Koreans dangerous thoughts. Let a class of fifty men become inoculated with this love of freedom and go out to inoculate the people with these new ideas, let this process be repeated year after year, and what is likely to happen?

* * *

Snow in the mountains on the east coast early in March is reported as so deep that people had to dig themselves out of their houses

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Schools the Entering Wedge.

BY MRS. E. D. FOLIWELL.

In my house to house visiting, while trying to win the parents I have also been on the lookout for the boys and girls in the home, and have tried to get them into our schools. I might say right here, though I have done no work in or

for our girls' day school, except as a self appointed recruiting officer in bringing in new girls, that our girls in the north are now not only ready, but are longing for an education is evidenced by the number of mothers who have expressed a desire that their girls might learn to read.

Can we throw away this great opportunity of saving these girls when perhaps there is no other way of bringing them under Christian influence? In many instances the girls in our schools have been instrumental or greatly aided in influencing their parents toward Christianity. Let me give but one instance, of which there are many. In 1899, at which time I was in charge of the Girls' Day School in Pyeng Yang, one morning I found a group of girls playing in the street and persuaded them to come and visit the school. I afterward went with several of them to their homes, asking their mothers to let them attend school. The parents did not wish their girls to become Christians, but thought it might be an advantage for them to learn to read. Among the number was one little girl named Koptani, whose bright face particularly impressed me. She attended the school faithfully for more than two years and was always present, except when duties at home made it impossible for her to come. When I wished to visit her parents she said with quivering lips "Please do not come, for, although my mother is not so much against the Jesus doctrine, for I have taught her about it, my father would be not only very angry but would forbid me attending school." She was afterward given in marriage by her parents to an unbeliever. Though she had long wished to unite with the church it was not until last March, after her parents had joined the church, and after much pleading with her husband on my part, that she was permitted to give in her name as a probationer.

A Notable Collection.

BY REV. W. C. SWEARER.

A great work of grace has been in progress at the First Methodist Episcopal Church in Seoul of which Rev. George Heber Jones is the pastor. For a number of weeks past people among the highest classes in the city have been joining the church and manifesting an earnest desire to learn the way of salvation.

The sincerity of their purpose was put to the test on the first Sunday of the Chinese New year, February 17th. They had not made up the budget of their expenses for the current year and the pastor decided to take it this day. They had been accustomed to paying their running expenses and half to two thirds of the native pastor's salary, the total amounting to about five hundred yen—\$250. Mr. Jones caused a great deal of consternation when he asked them to subscribe yen 500 for the expenses of the coming year, and still further stupefied them by asking them right at the start for hundred yen subscriptions. There was a dead calm. Nobody enthused. After a short pause he dropped down to one yen subscriptions and they came in fast and furious, and mounted up and up until a number of 50 yen subscriptions were made and one hundred yen subscription capped the top. While the subscriptions were being taken a number of interesting and significant incidents occurred. Among the women, who are good givers according to their means, there was a poor woman who makes her living by travelling about and selling things, and a precarious living it is. She came forward and said "I have no money to give, but here is a ring I have been wearing for an ornament; the pastor's wife can take it and sell it and give in the price for me." The ring was worth about one yen. When I think of the jewel be-decked fingers of thousands of church members in our own land and the

coldness of heart that often accompanies them, I cannot but contrast them with this poor woman, divested of her ring but glorified by the ornament of a meek, gentle, and generous spirit. Another man arose and said "Last year I subscribed six yen but to my shame I only paid four. Now for this year I want to subscribe twice the amount of last year, 12 yen. Here is a gold ring worth that amount. I want the pastor to take and keep it till I have paid the 12 yen, and if for any reason I should fail to pay it, let the ring be sold to pay it." Another man said "I want to subscribe 10 yen and there is no use in having the payments dragging out through the year: here is my ten yen." A gentleman of the official class was very much interested. He heard the pastor say "There are those here to whom 100 yen would mean no more than one yen means to others." He said "One yen will mean more to some of these brethren than to me, so put me down for 100 yen." When the amount of the subscriptions was ascertained it was found to be more than 1500 yen (\$750) and, including the amount annually raised for the boys' school, before the year is over they will have passed the yen 2,000 line. Truly they are learning the lesson that "it is more blessed to give than to receive."

Extracts from Annual Report of The Korean Religious Tract Society, January, 1907.

This has been a period of very considerable advance in the task of endeavoring to supply a literature to Korea, notwithstanding many and great discouragements. The output of the Society itself has been greater by several fold; the financial affairs of the Society have been brought into a more satisfactory, though not as yet into a fully satisfactory condition; a local establishment has been effected by the purchase of the long de-

sired Tract House site and the opening of a salesroom in the native building existing upon that site; we have joined the several missions we serve in the tentative organization of a Union Publishing House; and we have entered into an arrangement by which one of our Trustees furnishes funds on a business basis for the publication of certain of our most needed titles. The greatest discouragement, as for several years past, has been the smallness of our financial resources. Another is the lack of anything like adequate space for the handling of our really large stock; and another the very leisurely pace at which our esteemed examiners proceed with the examination of works for which the whole of Korea is crying out.

An inspection of the financial statement appended to this report will evidence a condition not unsatisfactory upon the whole. Not only is the Society solvent, but it possesses a capital for the publication of literature aggregating about thirteen thousand yen, of which at the beginning of January, 1907, about five thousand yen consists of stock printed by us and held for sale, and the remainder of collectible bills for stock sold. As our cash transactions have averaged during 1906 six hundred and eighty-two yen and seventeen sen per month, it will be seen that this capital is being turned over with considerable rapidity, that the time given creditors is not too much to allow missionaries and colporters, and that the real deficiency is of capital sufficient to enable us to carry more in stock and at the same time extend a needed credit to dealers. Yet it should not fail to be emphasized that the present time, for the first in several years, is witnessing a general rendering and settling of accounts due us, and that in consequence we have more ready capital for the resuming of much needed works. And emphasis should fall, in the same con-

nection, upon the total absence of clerical assistance which has made and still makes it so difficult for the officers to carry on the daily detail of accounting.

A consideration of the real condition of the Society involves a recognition of the educational and literary crisis in which the Korean nation at present is, and of the status of the Christian church here and the opportunities presented for the even more rapid spreading of the Gospel. The political domination of another people over them has lately aroused the Korean people of every rank to an almost unparalleled desire for the acquisition of substantial knowledge, in order that they may become the equal of their rulers. And at the same time the pushing by the Japanese of general education as their first national reform contributes to the impetus of the movement. Where before the Russian war the highest ambition of youth was for the years of droning over Chinese characters which marked the entrance to official preferment, now on every hand are springing into existence academies, grammar schools, and primary schools, with an occasional incipient university, organized with whatever of financial backing or of teaching force may be locally attainable, and with what promise of permanence or of efficient instruction to their pupils the circumstances may allow. Available text-books are not many and consist partly in issues by the Korean Department of Education, in Japanese school-books and their adaptations, and in books brought over from China, as well as certain of our own publications. Among them not all are prepared with discrimination nor with regard to the teachings of true religion.

Accompanying the desire for education we see on the part of youths and of many who are older than youths an avidity in the reading of vernacular

newspapers and of all sorts of procurable books. Naturally many purchases have been made from our stock in ministering to this demand, and we find ourselves here in competition with many booksellers, both Korean and Japanese, the character of whose wares is of a most miscellaneous nature. We would gladly make ourselves useful to the very fullest extent in the supplying of an abundant literature of the worthiest description. The extent to which we can do this, as well as that to which we can supply the demand for educational text-books of a Christian cast, is chiefly dependent on the finding of capital, since many manuscripts are at command well suited to this end.

The supreme liberalizing influence in Korea is Christianity. Two thousand evangelical churches are planted on its soil and one hundred thousand of its people have openly sought to declare themselves adherents of the faith. Among those who are and those who wish to become followers of Christ the Tract Society finds by far the larger number of its readers. Among Christians numerous schools are established and with better promise than among the general community. Orders for school-books from these sources, many of which can be responded to but meagrely for want of stock, often aggregate hundreds of volumes per week. Among Christians, take them in and out, there is so much larger a measure of intelligence that the use of books is one of their connoting marks, and consequently the call from them for all the better literature is distinctly embarrassing. Had we four times the capital available that is now at our service, we could keep it well employed without cessation in furnishing literature to Christian readers, who otherwise are put to seek mental food at diverse sources. Our most ready payers are often native book-dealers, who usual-

ly bring money in hand, not asking credit, and whose purchases already aggregate more than those of foreign missionaries.

The policy of the Society for several years has been trending more and more toward full self-support, toward its establishment on a strict business basis of profit, seeking to avoid loss. This basis has been definitely reached during the year just past, and now no publication is sold below cost, reckoning in estimating its cost every expense of production, as well as the due proportion of office expenses involved in handling stock, and a necessary allowance for discount to large purchasers, together with a proper business interest on the money invested. Only by so doing is it possible to avoid the constant reporting of "deficit," "funds exhausted," and similar phrases. Rather are we looking upon the resources we have as a definite amount of capital, very inadequate to the opportunities we see about us, but which it is our duty to guard against impairment, though most of it must be continuously locked up in stock and in bills due from purchasers, just as is the capital of any other merchant.

It is one of the favorable circumstances of our situation that the Korean people are so ready to buy and to pay cash for their purchase. We have never reached, never come anywhere in sight of the limit of their purchasing power, so far as books are concerned. Whatever number of volumes our output reaches in a given time, their power of absorption is always manifestly much greater and their demand for a fuller supply is incessant. In plain words this means that we can always sell to Koreans for cash and that we can expect a cash market for all we can obtain the means to issue above our present possibilities. Our capital has been accumulating for a period of more than seventeen years; so,

being now about thirteen thousand yen in amount, it has undergone an average annual increase of somewhere not far from seven hundred and fifty yen, or less than four hundred dollars gold, not more than seventy-five English pounds. This does not show great liberality on the part of the friends of progress in Korea, and very little appreciation of the tremendous demand ever growing about us. Had we twenty, had we thirty thousand yen more of capital at our command, we could commensurately supply this demand, both as to the publishing of many books only now existing in manuscript, and as to the issuing of larger editions, and could market them with as great facility as now the smaller stock. The pressing need of this Society, as it has been for years past, is for capital adequate to carry on its proper work.

In one department of this work, namely as relates to supplying of educational books, we have fortunately found a good friend this past year in the person of one of our Trustees, Rev. H. B. Hulbert, formerly professor in the Korean government schools, who is seeking to devote his time to the preparation and issue of text-books. He undertakes to publish, as the "Hulbert Educational Series," with the imprint of this Society, such educational works from among the lists we can furnish as may be agreed upon. Already the Geography submitted two years ago by Mrs. E. H. Miller has been printed under this arrangement, and the Botany prepared by Mrs. W. M. Baird has been sent to press. The agreement does not allow the Society to add to its capital any profits which may accrue from the transaction. Nevertheless it is greatly to our advantage to make any terms at all upon which we may go forward with this part of our work, and we feel very grateful to Mr. Hulbert for coming to the aid of this department.

Not less pressing than the need of

capital, more pressing every day as the volume of clerical and mechanical work to be carried on in our cramped Korean quarters visibly increases, is the need of a Tract House, a home for the Society. The site purchased just as our last report was issued fulfils in many particulars the estimate of that time that it is ideal. It is at the centre of all things in Seoul and just where the native book-trade concentrates. Were we purchasing again and with unlimited capital, we could hardly choose better. Local friends have been liberal, and the lot has been paid for and a sum slightly more than one thousand yen is in bank as the nucleus of our building fund. But there we stand for the present. We have opened a salesroom in the building we found on the site. There nine thousand yen worth of stock is stored. There five Koreans are steadily busy and work evenings a regular number of evenings each week, putting out books and periodicals. But a man of ordinary height must stoop to enter the door and few when inside need step on a stool to touch the rafters. The building is dry and no damage is known to have come to the stock last rainy season from dampness. Aside from this we can speak no word of commendation, except for the situation. It is utterly unsuitable and inadequate for its present uses and we need more than words can express the ample and commodious Tract House our dreams have pictured rising on the site. Knowing what building costs this year as compared with last, we dare not say it will require less than forty thousand yen to erect it. Mr Gordon of Toronto has drawn up plans and specifications in accordance with suggestions furnished him by the Tract House Committee, and we feel prepared to proceed as soon as funds are offered.

During the year just past the question was raised of our entrance with the several missions carrying on work in Ko-

rea as one of the organizers of a Union Publishing House. After due consideration the Trustees at the fall meeting, and the General Meeting in September decided in favor of the plan. But the plan has not yet been carried out because of the failure of the missions to secure the stipulated funds for taking up the shares assigned to them. We therefore stand ready to enter and become a part of this Publishing House as soon as others have fulfilled the stipulations.

But identifying ourselves with this new business concern will not mean surrendering the identity of the Society. For, aside from the fact that the members of the missions who with us will control the conduct of the Publishing House are those who make up the membership of this Society and whose highest interests are our own, the plan contemplates the continuance of all our present functions as examiners of manuscripts and distributors of tracts and books, providing that we shall pass over approved manuscripts for publication to the Publishing House as we are now doing in fact with certain manuscripts to Mr. Hulbert, and that our own custodian's department shall become the sales department of the new organization. Our stock and our property are to be the price at which we purchase our interest in the Publishing House, and we are to be represented by the choice of one out of ten directors and can withdraw, with our proportion of the capital stock, under certain conditions. All features of the agreement have been carefully canvassed on the field and by friends in America, and it has been deemed much to our advantage and that of the work we are doing to accept our part in this scheme.

For seven months of the last year we have maintained a book-stall at the South Gate railroad station in Seoul, in conjunction with the Bible Committee of Korea. In spite of lacking the best

facilities and in spite of the difficulty of procuring a thoroughly satisfactory colporter to take charge of the stand, the results are gratifying: conditions are now improving and we hope soon to be doing a large business there in sending literature out all over the country. More than two hundred yen worth of Christian books have been sold there during the period named. We still hope to make this but one of several similar stands at the larger railroad points throughout Korea and believe obstacles even almost insuperable may be overcome in the effort. Certain initial expenses were involved, as well as a small salary to the book-seller; and these were furnished by a friend in America.

The figures representing the number of volumes and sheets that have passed through the hands of the Custodian are these :—

	April 1 to Dec. 31, 1905.	1906.
Books published by the Society	64937	70624
Sheets published by the Society	241072	363296
Books published by others	42603	52592
Sheets published by others	4474	1954
Chinese books (purchased and) sold	3428	4285
Chinese sheets (purchased and) sold	2050	812
Total	358564	493563

The library established some years ago in the City Prison was the means of bringing comfort to many and was instrumental in leading some inmates of that institution to Christ. It is therefore a regret to us that the restrictions placed upon the prisoners in recent months almost wholly deprive them of

access to the books. We hope this may be remedied in due time.

This report cannot be closed more fittingly than by quoting the words of Mr. W. T. Ellis, the Christian journalist, who was recently among us upon a tour of the world :

"Cannot you say something or do something to make the Church in America realize that here in Korea just now is the Christian opportunity of centuries? This situation is extraordinary and amazing. The whole country is fruit ripe for the picking. The direful political conditions have turned the Korean people toward the American missionaries and their message as the only succor in sight. The leaders are openly declaring that in Christianity alone is to be found the political and social salvation of the nation. In their extremity the Koreans are ready to turn to the living God. It may not be so two years hence.

"Conditions of which I dare not write here are changing the character of Korea. If the Christian Church has any conception of strategy, and appreciation of an opportunity, and any sense of relative values, she will act at once—not next year, but now! Within six months there should be one hundred new missionaries scattered over Korea, and let them be men and women of the royal breed now on the field. Even while learning the language they will serve as focal points about which the natives may rally to Christianity.

"Forgive me if I am intruding advice where it is not asked. But to my unbiased eye, as a journalist, the situation here is imperative."

Of the hundred missionaries here demanded and of the hundred and fifty now working in Korea the Tract Society, after the Bible Committee, is the most necessary adjunct.







